

London's Deliverance predicted :

I N

A Short Discourse

Shewing the Causes of

PLAGUES

I N

GENERAL ;

A N D

The probable time (God not contra-
dicting the course of second Causes)
when this present *P & S T*
may abate, &c.

By JOHN GADBURY, φιλομαθηματικός.

2 Sam. 24. 25. So the Lord was intreated for the land,
and the Plague was stayed from Israel.

L O N D O N ,

Printed by J. C. for E. Calvert, at the Black Spread-
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To the worthily Accomplished,
My singularly approved good Friend,

Mr. Luke Cropley
Of *St. Michaels Bassishaw* London;

The **AUTHOR**,
For many Eminent (and never to be forgotten)

FAVOURS,
In the stead of a better acknowledgements,

Humbly presents
The following Discourse.

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T O T H E Friendly Reader.



Although many in these days, have but an indifferent opinion of Astrology, some out of Interest, but most out of ignorance, Damning and Reprobating it. For ignorance we know it is, Mater devotionis; and Interest what is it but filius diaboli, the Son and Heir of Falshood! and it is no wonder that the best of Sciences sit, and suffer under the censure of such malicious and incapable Judges. Yet, when the world doth plainly see how far short all other Arts fall of giving satisfaction to mankind in the Causes and Limits of this most terrible Pest, that we at present groan under, in comparison of what is afforded by Astrology; we think it should abandon and cashier its darling errors, and cease to be at odds with, either the Art, or its honest and able Professors any longer.

We see apparently, that the Science of Physick (next unto Astrology I grant the most excellent of all Natural knowledge, joyned with it, the most worthy of all! but alone,) is much too short to acquaint us, either when such great and terrible Plagues shall come; or when come, at what time they shall cease. The Pulse of the times deceives them herein; the excellent temperature of the season this year we see hath failed all their common Prognosticks; and told them plainly, the true and certain Causes of such astonishing effects, are else where lodged; nor can a Crisis or Indication thereof, any where be found, but in the Study of Celestial influences; unless it please God to vouchsafe an immediate revelation thereof unto any! in this sense, I and every man must acknowledge the meanest Peasant may as soon as the mightiest Prince, come to a prevision of the greatest alterations.

In matter of Miracle, we must be content to submit; although we are Masters of the most demonstrable Arts in the world. But among all the Noble Science wherein a man may argue from the Cause to its effect, there is not one by which this Pest could be foretold, but Astrology. Nay, the Learned Serarius himself (though a Physician) pretends not to predict the Plague by the Art of Physick, but takes for his subject the Stars, and other Celestial Phænomena (as may be seen in his discourse of all the Planets meeting in Sagittary, December 1662.) as thereby allowing greater certainty in these things, to the Axiomes of Astrology, then he could hope to find in that worthy Study of Medicine.

Howbeit, Physick is a Study I exceedingly love and honor, and its Learned and legal professors (whether Galenists or Chymists) I truly reverence. But I must be excused if I detest and protest against the unworthy practices

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practices of many, who (under pretence of that worthy knowledge) so impudently and falsely boast of their success and skill in Physick; painting both Posts and Walls with their Lying Oracles in Print: every one crying up his own stuffe, for the Elixir, or Panacæa, &c. and all but to delude the credulous multitude! who (as one wittily and truly observes) find their Medicines dear enough, when in taking they cost them their lives. Some of them pretend to cure the most malignant and inveterate diseases in six hours time, others in twelve hours, or a day or two, at the furthest, if you will believe them. And this they are so impudent as to promise (by their prints) infallibly to perform. An Artifice the wise and prudent Physician disdains, as knowing the success of a cure to depend on his hand that first gave the wound, viz. Gods. But notwithstanding all this their pretended skill, and shameless boastings, we find but few good effects; they all work great cures, and yet the weekly Bills increase. Certainly God Almighty (as if angry at such a presumptuous and shameless sort of men) is pleased (in opposition to their fictitious pretences) to suffer this great sickness to destroy the more, and devour the greater numbers. It was ironically and truly sung of old, Saul hath slain his Thousands, and David his Ten Thousands! But it may be truly and without Irony sung of this great City; That the neglect of the People in sickness; their ill looking uncleanliness, penury, and Nattiness, &c. have slain their Thousands; but the Ignorant and confident Practices of Illiterate and Impudent pretenders to Physick, have furthered their Ten thousands! It is impossible for any of the eminently Learned, truly to consider and be acquainted with the noble subject of Physick; which is Man! the Microcosm and the Lord of the Creation! Gods Image!

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Image! and yet every Bayard does now adays confidently run upon so great a Practice, and attempts things out of his reach, with as little remorse, as a Carnifex doth the Execution of such as the Law hath condemned to death. There are such Nodi in Physick, that the best of Physicians many times are to seek of what is proper to untie them.

Non est in Medico semper relevatur ut aeger:
Interdum Docta, plus valet Arre malum.

If then, the ablest of Physicians, at sometimes are at a stand or non-plus; how miserably must your pittiful Quacks be gravel'd at all times? If men of Parts and Learning, are sometimes apt to be at a loss, in the curative part of Physick; How strangely (and always) must they be mistaken, that are not able to write true English? nay scarce able to speak sence? for some such there are, that take on them the Glorious titles of Doctors, to my knowledge. And yet they must (forsooth) be squirting out their filth and shame against the Learned Colledge of Physicians. The suffering, nay permitting of which, is a scandal upon Government at large; For, by the same rule, any sort of men would destroy or cut off a part of Government; let them but have liberty to go on, and they will make but little conscience in destroying the whole. But it is but to add folly to misery, to complain; and seeing it is so, I'll resolve to let these Cypress trees alone; and if men will be any longer contented and born down with fair and glozing pretences, Leaves, instead of Fruit; Let Master Emperick be their Doctor! they'll find their folly soon enough, I doubt not though perhaps too late for Remedy.

But a word or two of the book, and I have done.

To the Reader.

have in the ensuing discourse touched upon several subjects; yet none but what I adjudged necessary; and if therein I have unmasked any vulgar errors (i.e.) shewn the Face of Truth without a Vizor; I hope the ingenious will accept my endeavors kindly, and not be ashamed or affraid to behold her brightness and glory.

When I speak of the Causes of the Plague, you are to understand that I tacitly acknowledge, God the chief and supreme Cause of all things! and that it is in his power to alter or suspend second Causes, even as he pleaseth; but this he seldom, nay never doth, but by Miracle, as in the days of Joshua and good King Hezekiah.

And when I justly censure persons, that out of a slavish fear leave their habitations, thereby hoping to fly from the judgements of God, I would not be understood as if I condemned all that leave the City. For many have done it rather out of Custom and for pleasure, then any fear really; and many more out of a prudent care, rather then from a servile fear; as judging it better to be subject to the fall of a Slate or Tyle, then a whole house; to the fate of a little village, then to the destiny of so great a City! and although I believe that the Plague is sent, not so much to afflict the City, as the Citizens; the Houses, as the owners of them: Yet I am perswaded that it is the greatest Plague to the City, that so many have run out of it. ~~We know the~~ ^{the} ~~Famouset~~ ^{Famous} Edifices have a time to flourish, and another to decay; and as the Poeth saith,

Quandoquidem data sunt ipsis quoque fata sepulchris.

Even Tombs themselves are subject unto Fate.

And that it is a Fate most cruel to this great City, to have her

To the Reader.

her children so subject to fear, that by their leaving her, all trading is at an ebb, and she in Summer forced to undergo a dismal, dreadful Winter of Evil; there is no one that hath any sense of humane sufferings, but must truly and sorrowfully acknowledge.

To conclude, I shall not Apologize for my present attempt, it is sufficient that I saw this great City wanted encouragement, and knew that God (in mercy) had enabled me to present them with this Celestial Cordial; and to be a messenger of good news unto them. Now, that God would graciously vouchsafe to protect this great City and the Nations from so great a scourge for the Future: Bless and defend his Sacred Majesty, &c. Settle us in Peace, and preserve the Government both of State and Church! is the Cordial fervent Prayer of the earnest implorer of Englands happiness,

From my house in Jewen Garden
against the Sun in Jewen-Street,
neer Aldersgate-Street.

John Gadbury.

These few escapes of the Press: be pleased thus to correct.
Page 2. l. 11. r. Apodictical; p. 8. l. 2. r. and as these, l. 21. r. cause or causes, p.
29. l. 10. dele the, p. 35. l. 1. r. from a Sicknes, p. 37. l. 35. for with r. of.

Licensed Aug. 25. 1665.
Roger L'estranger.

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Whether the Doctrine of Democritus and his followers (who maintain that by the worlds which perish without this, and by the strange bodies which from that infinity of worlds run into this, there arise many times the beginnings of Plague and Pestilence, and of other extraordinary accidents) be true, I will not take on me here to dispute; because there would many eminent questions, hard to be resolved (at least to the satisfaction of many) arise from such enquiries, and possibly of little emolument unto the Readers. Or whether the particular corruptions which happen in divers Countries, either by Earthquakes, Excessive droughts, extreme heats, and unusual rains, &c. do infect, disease, and alter the Winds and Rivers, which arise out of the Earth, and consequently the humors of Man; or whether the alteration of Drinks and Dyet, and other customes, &c. be not the proper and immediate causes of the Pestilence in mankind, [both which are very likely] is not my present intention to discuss.

My design is, not to trouble or consult either Physicks or Metaphysicks; but as the Stars and their influences have been my Study for many years, and are

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(*sub Deo*) the causes of all action and passion in this inferiour world. (which is a *Physical Science* too, I must acknowledge, though few *Physicians* understand, and fewer make use of it) so I shall make it my business at this time, thence to discover the Cause and continuance of this great Pest; being assured in this Learning to meet with *Demonstration*, whereas all others afford but likelihoods of proof, grounding things upon false *Hypotheses*. In *Astrology* (God not altering the course of second Causes, as in *Joshua's* and *Hezekia's* time he did) there is an *Apodyctical* proof of the matter in Question, without being beholden to the poor shifts and effeminate evasions, that other *Arts* (not in conjunction with this) are constantly compell'd to lay hold on. My Method then shall be to consider,

1. The Causes of the Plague in general;
2. How long a Pestilence may naturally last?
3. Of the several Plagues that happened Anno 1593, 1603, 1625, 1635. and how they increased and abated.
4. Of this present Plague, when (according to natural causes) it may abate.
5. Whether the Plague be catching?
6. The Folly of People in flying from their habitations for fear of the Plague, evinced.
7. That this present Plague was foretold by Astrology.
8. The Air unjustly suspected to lodge the Contagion.
9. Conclusion.

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C H A P. I.

The Causes of the Plague in general.

IT is an *Axiome* agreed unto by all *Philosophers*, That a Cause is that, whereupon dependeth, or whence issueth an effect, or that by which any thing happeneth. Some hold that there are four causes of every thing, viz. *Causa Essentialis, Materialis, Formalis, and Finalis*. *Plato* mentioneth three kinds of Causes, and distinguisheth them by these three Terms, *By which, Of which, and For which*; but taketh the most principal to be that, *By which*, it being the *Efficient Cause*. And that the *Heavens* are the *Efficient and Essential Causes* of *Plagues*, or other *Contagious diseases*, we need not doubt, it being so congruent to *Reason* to believe.

Physicians tell us, that the *Plague* is a disease most *Malignant and Pestilential*; a *Fever* in the highest degree, which doth suddenly putrefie and corrupt, both the *Solid and Fluid* parts of the body; which having done, by an (almost) uncontrollable and unrepellable *siccity*, dries up and destroys the *Natural Powers*, then seizeth or preyeth upon the *vitals*, and so lets in the everlasting Enemy, *DEATH*. And sith by *Divine Logick* we are able to prove, that all effects have suitable and corresponding Causes [Men do not gather *Grapes of Thornes, or Figs of Thistles!*] It is most *Rational* to believe, that this so terrible disease, must proceed from some Cause or Causes, most *Illustrious*,

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eminent and Celestial; it being so remarkably terrifying wheresoever it settles, or makes its abode. And for men to hope to find out a *Cause* [I mean of *Energy* and *honor* sufficient] here below, is to befool themselves with a *vain, empty, and idle enquiry*. For we know there is nothing *sublunary* but is its fellow effect; and (though in a different manner) hath a dependancy on *Celestial influences* with it: and for an effect to produce an effect, is all out as improbable and unlikely, as for a *Child* to beget a *Child*. Therefore the true and certain Causes of this astonishing adversary [the *Plague*] are no where to be found but in the Heavens. *Qualis effectus, talis Causa*; If the effect be eminent, so must the Cause.

All *Astrologers* with good reason affirm, That all popular diseases are irritated by *Mars* and *Saturn* their Influences; and indeed the skilful in the *Sydereal Science*, may readily read those dismal effects in their Natures. *Mars* is a Planet fiery, hot and dry, *Cholerick*; and therefore Author of all Pestilential diseases: *Saturn* is a Planet Earthy, cold and dry, and Author of all tedious and durable infirmities. And it is observable that *Mars* (though his effects are violent, like his Nature) never hurteth so cruelly, or causeth so raging a *Pestilence*, as when in Configuration of *Saturn*. Nor do their Conjunctions and Aspects in every part or place of Heaven produce such Malignant and cruel effects, but only when they are conjoyned or configurated in earthy, fiery or Humane signs or Asterisms, and receive some assistance from the Conjunctional, Opposite, or Quadrantal Rays of *Jupiter*, who (according to *Astrologers*) is signifier sanguinis. Then, I say, and at such times, *Mars* by his *Cholerick intemperate Nature*, causeth

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not onely the *Plague*, but the raging fury of it; and *Saturn*, by reason of his destructive temper, and inimical qualities to all natural existencies, portends the *Diuturnity* and continuance thereof, and the sweeping away of Multitudes thereby.

And both these Planets Natures being so pernicious to Mankind, and indeed all other Generable and Corruptible things, they possessing the two extremes of a mischievous temperature, is (perhaps) one main reason why we have seldom any *Plagues* or *Pestilences*, that are not accompanied, or at least attended in the sequel with *Wars* and *Famine*. Hear the Learned *Anton* how ingeniously he expresth their Natures and Qualities, in his *Philosophical Satyrs*. Thus of *Saturn*,

—————Saturns sullen face,
Pale and of Ashy colour, male-content,
A Catiline to Mortal Temperament,
That would blow up the Capitol of Man
With Envious influence! —————
And if there hate be in a Heav'nly brest,
This Planet with that Fury is possess'd.

And of *Mars* he saith,

Blood, Death, and Tragick stories, Mars doth yeild;
A Golgotha of Graves, whose purple-field
Dy'd Crimson with his fatal Massacres,
Graves bloody Inke and Scarlet Characters;
A Pen that like a Bullets force would reel
A Marble Conscience —————

Other co-operating Causes there are of the *Pestilences*.

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as Comets, Eclipses of the Luminaries, and Grand Satellitiums of the Planets, &c. which as they happen to be more or less in number, so the Plague is either intended or remitted. And hence it is, that all Plagues are not alike mischievous in their devourings; their Causes being sometimes more or less forcible than others.

Aristotle (that great Master of Reason) acknowledgeth, that there is neither generation nor corruption, but is effected by the Heavenly Motions. And any man though but meanly conversant in History, may find, that there never happened any eminent Plague, or other prodigious Accidents, as War, Famine, &c. but there were either Great Conjunctions, or Aspects of the superior Celestial bodies, terrible Comets, Eclipses of the Luminaries, and other *φαινόμενα*, or Appearances, as the certain Causes and Precursors of them. Take a few instances.

Anno 1348. There happened a Plague so great in England (and indeed in other parts also) that the Chronicles tell us, there were buried thereof in the Charter-house-yard London, 50000 People. Nay, Mr. Cambden saith, that in that little Town of Yarmouth, there (then) dyed about 7000 Persons. It is observable, a little before this great Pestilence, there happened a very great Comet in Taurus an Earthly sign, as is witnessed by Leovitiis; and also a great Conjunction of Saturn and Jupiter, and Mars, in Aquarius. So terrible were the Effects of these Celestial Appearances then, that it is dismal to mention: God of his Mercy grant, that onely the Plague be our Portion at this time, we laboring (now) under the like cruel influences, if not greater.

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Anno 1527. That great Plague, called the Sweating Sickness began to rage: a great and terrible Comet, of a bloody colour, appeared but a little before in the Heavens. They then laboured also under the weighty effects of a Conjunction of Saturn, Jupiter, and Mars in Pisces, a watery sign, perhaps a main reason why that Pestilence was attended with a Sweat.

Anno 1593. Anno Regni Elizab. 35. There was another very great Plague, the Celestial Causes of which were the two Conjunctions and Oppositions of Saturn and Mars from and in Capricorn and Cancer, Tropical signs; and an Opposition of Saturn and Jupiter from the same signs; besides three great Eclipses of the Luminaries of Heaven.

Anno 1603. When the great Plague happened then, we may remember that there was a Conjunction of Saturn and Jupiter in Sagittarius. And a little before that, a great Eclipse of the Sun; and a Comet also of great Magnitude appeared.

Anno 1625. That Contagion was the consequence of a great Conjunction of Saturn, Jupiter, and Mars, in the Celestial sign Leo, a sign of the fiery triplicity, and representing the heart in the Microcosme, Ergo, the more dangerous.

Anno 1636. There happened another Plague in London, but not so great as any the former: there were then two Conjunctions, &c. of Saturn and Mars; and two invisible Eclipses (I mean as to us) of the Sun; the first on January 27. the other on July 22. one happening in Aquarius, the other in Leo, the greatest dignities of the Sun.

I purposely omit an infinite of instances more of this kind, as the Conjunction of Saturn and Jupiter in

in *Pisces*, Anno 1543. and other concomitant configurations; under the effects whereof, we then laboring, pericook of the rage of a cruel *Civil War*; and not onely so, but a *Plague* brake forth very violently, in all the *South* and *Southwest* parts in this *Kingdom* of *England*, and in the *Northwest* likewise. Thus then we see, that immediately upon *Eclipses*, great *Conjunctions*, the *Apparitions* of *Comets*, &c. the *Pestilence*, &c. hath constantly followed; and these *Celestial Causes* have been more or fewer in number, or greater or lesser in *Nature* (for great *Conjunctions* have the preheminnence from *meaner Conjunctions*, *Aspects*, *Eclipses*, &c. and they from *Comets* or other *Apparitions*) so hath the *Pestilence* been more or less durable and raging: *Ergo*, we may with good ground assert, That the *Configurations* of the *Planets*, *Eclipses* of the *Luminaries*, and other *Celestial Apparitions*, as *Comets*, &c. are the most certain *efficient Causes* of such *Effects*.

To conclude, If the *Pestilence* be not an effect of the before-mentioned *Causes*, it must be an effect of some other *Causes*, more powerful then they; but there is nothing in *Nature* of equal *Energy* with the *Heavens*: *Ergo*. If it could rationally be presumed to depend on other *Causes*, we might (for our conviction) happily have a *Plague* when no such *Causes* are apparent; but there is never any *Pestilence*, but when either *Comets*, *Eclipses*, or great *Conjunctions*, &c. happen: It therefore roundly (and without obstruction) follows, That *Plagues* are caused by *Celestial influences*. For further confirmation of this truth (if what I have concisely spoken be not enough) read *Origanns de Effectibus Stellarum*, p. 517. *Peucer de Astrolog. Haly pars 8. p. 398. Cardan in Ptol. Guide Bonatm, cum multis aliis.*

Felix qui potuit rerum cognoscere causas.

C H A P. II.

How long a Pestilence may naturally last?

Many there are, who hold an opinion that the *Plague* or *Pestilence* may last eight years; some others believe it may endure fifteen years; and others opinionate, it may continue a longer or lesser time. Nay, there is one that hath lately printed (but I confess with small shew of probable Reason) that this great *City London*, hath not been free from the *Plague* since the year 1636. which is now twenty nine years agoe compleat. Nor is it usual, with those that determine thus positively of the duration of *Plagues*, &c. to give any satisfactory Reason wherefore they so conclude; so that we are left at liberty either to believe what they assert, or examine whether their *Assertions* be true.

If by the *Plague*, they mean onely a *Fever* in the highest degree, as in the definition formerly set down; I am perswaded they say most true: for it will be very difficult to prove, not onely that a *Plague* may not remain and continue eight or fifteen years in that sence; but that we are at any time free from a *Plague*: Or that we (indeed) ever shall be, either more or less, as long as the *Erratick Stars* have Motion, or whilst the *Earthly Globe* endureth; For, while the *Nature* and influence of *Saturn* and *Mars*, &c. continue, the diseases they signifie, shall never totally abate: for, should once their *Energy* for corruption be presumed to

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cease, their power for generation must suffer a *deliquium* likewise; It being as essentially necessary for the heavenly bodies to spend their influences in order to a corruption and destruction of the forms of things (there being nothing else really subject to a Mutation) as to employ their powers in the Generation or preservation of them. A Plague is (as it were) a Broom in the hand of the Almighty! with which he sweepeth, the most nasty and uncomely corners of the Universe; that the more noble parts of it, may remain secure and safe.

But if by the duration of the Pestilence, for so many years, they mean an enumeration of Fevers exalted to the highest degree (*i.e.*) when a great number of particular Fates unite forcibly to make up the general calamities [as in all those Plagues which happened in the years 1348, 1593, 1603, 1625, 1636. and now this 1665.] I say then, they are most grossly mistaken. For a Plague in this later sense, cannot last above four years; neither did any of the Plagues, in the years before mentioned last longer, many of them not so long. And of this opinion is the Learned Cardanus, *Seg. 7. Aphor. 121.* where he saith, *Pestem 4. annis durare nunquam posse*; and Origanus ecchoing to him, p. 518. saith, that experience sufficiently proveth, that the Plague never remaineth in one place above four years; but in that space of time, the Contagion removeth (as it were) from one place to another; as lately we know (by woful experience) that it came out of Turkey into Germany, out of Germany into Italy, out of Italy into Holland, and out of Holland into England, where now it rageth; and all this in less then four or five years time. And in this sense (saith Origanus) Cardanus is to be understood.

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We know also that an Eclipse of the Sun, &c. cannot operate longer then four years, scarcely so long. And it is sufficiently known unto Artists, that the raging effects of a Conjunction of Saturn, Mars, or Jupiter, &c. lasts not longer, then while Saturn is transiting one Twelfth part of the Zodiac; for in that time the fury of their influences is either wholly abated, or taken off, by Configurations and Apperances of a contrary Nature and Quality; or else they are for some certain time suspended; as in a Conjunction of Saturn and Jupiter, &c. they may be; such Conjunctions happening but seldom in comparison of other Configurations. And how opposite to reason it is for us to presume the Effects should remain in force when the cause is removed, I submit to the judgements of the ingenious.

Thus then we see, the several opinions of the Plagues duration, either of eight years, fifteen years, &c. is groundless and uncertain; since it is proved that no Pestilence can last longer then four years time at the most, unless the Authors of such appointments will say they are to be understood according to the first part of the Distinction; which if they do, then I aver (as before) that the world cannot onely be afflicted with the Plague, for Eight or Fifteen years at a time, but must be content to be united unto it for ever. The Angel is Gold, as truly as the Five pound piece, and endures the touch as boldly; So the single violent Fever (which it is impossible for the world to be a day freed from) is as truly the Pestilence, as the great united numbers of Fevers are; and it differs no more in Nature and Essence from it, then the light which appears at seven or eight of the Clock in the morning doth,

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from that which shines at mid-day. And it is an illustrious Truth, That single Bullets kill as certainly as Case-shot: and it is not the great numbers that dye in War, should make a private man (if right in his Wits) think a Duel less dangerous.

CHAP. III.

Of the several Plagues that happened Anno 1593, 1603, 1625, 1636. and how they increased and abated.

HAVING already declared the Efficient Causes of the Pestilence, and shewn how long it is probable for one to last (viz. to rage at one time) I shall in the next place consider of the four last several great Plagues which happened Anno 1593, 1603, 1625, 1636. together with the Natural and true causes of their increase and abatement; thereby evincing to my Reader, that what I shall in the next Chapter write concerning this present Pestilence, and its decrease, shall be upon grounds most Rational and safe to be built on. First then it is meetly requisite, that I exhibit briefly, Table-wise, the true increase and decrease of the Pestilence, in those four years, which take as followeth.

A

A Table shewing the Increase and Abatement of the Plague in the years 1593, 1603, 1625, 1636.

Months names.	Week	1593	1603	1625	1636
March.	17	3	3	4	
	24	31	2	8	
	31	29	6	11	
April.	7	27	4	10	2
	14	33	4	24	4
	21	37	8	25	14
	28	41	10	26	17
May.	5	29	11	30	10
	12	38	18	45	55
	19	42	22	71	35
	26	58	32	78	62
June.	2	62	30	69	67
	9	81	43	91	87
	16	99	59	165	103
	23	108	72	239	79
	30	118	158	390	104
July.	7	927	262	593	81
	14	893	424	1004	104
	21	258	917	1819	120
	28	852	1395	2471	151
August.	4	983	1922	3659	206
	11	797	1745	4115	283
	18	651	2713	4463	321
	25	449	2539	4218	429

Months

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Moneths names.	Weeks	1593.	1603.	1625.	1636.
September.	1	507	3035	3344	638
	8	563	2724	2550	650
	15	451	2818	1672	865
	22	349	2195	1561	775
October.	29	330	1737	852	928
	6	327	1641	538	921
	13	323	1149	511	752
	20	308	642	331	555
November.	27	302	580	134	458
	3	301	554	89	838
	10	209	442	92	715
	17	107	251	48	573
December.	24	93	105	27	476
	1	94	102	15	312
	8	86	52	15	167
	15	71	95	6	85
	22	39	74	1	76

By this Table you may observe how the Sicknes increased and decreased in the four several years mentioned; give me leave now to shew you the Celestial Cause of its augmentation and diminution, &c.

1. In Anno 1593. by the Table (you see) the Pestilence but meanly increased, untill the moneth of June, and then there began to dye above an hundred a week thereof; the Envious Planet Saturn then came to the opposite point of the Ascendent of the figure of the world that year. And in July when it began to rage, the fiery Planet Mars passed the Quadrant place of the Moon; and the Sun the opposition of Mars

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Mars and Jupiter, and Conjunctional place of Saturn. In August, when Venus was stationary, in loco Saturni, you see it abated from almost a thousand a week to under five hundred. And in September, when the same fortunate Planet came to the Trine of both the Luminaries, the Plague constantly grew less tyrannous and prevailing. And when in October she came to the Trine of the Ascendent of the figure; and in November that the benigne Planet Jupiter came to the Ascendent it self, it vanished by degrees to almost nothing; there being in the later week of December but 39 dying thereof.

2. In the year 1603. the Pestilence was inconsiderable in its increase, untill the last week in June, and the moneth of July, at which times the fiery Planet Mars came to the opposite point of the Ascendant of the Revolution, and also passed the place of the Moon. And in August, September, and October, when it raged most, the cruel Planet Saturn was on the Ascendant all the time, and that in a manner stationary to do mischief. But in November when Venus came to the Trine of the Moon, and Jupiter to the Ascendant and to the Trine of the Sun, and Venus also to the Ascendant, &c. the Plague began to cease its fury, insomuch that in the last week of December, there dyed thereof but seventy four; there having in one week in September before, dyed above 3000 persons.

3. Anno 1625. The Sicknes began to increase in May, when Mars came to the opposite place of the Moon in the Vernal Figure. In June and July it increased greatly; then Mars came to the Quadrant of the Ascendant, and to the Cauda Draconis, thereby adding an envenom'd fury to the Plague; and the Sun then

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then came also to the opposite point of *Mars*, and gave it the greater cause to rage. In *August*, when it raged most of all, that there dyed most of that month above 4000 a week; *Mars* came to the place of the *Sun*, *Jupiter* to his opposite point, and *Saturn* in Quadrate of the Ascendant, and in opposition to the *Lord* thereof; *transits* and *Stations* most prodigious, and very naturally shewed the height of this great Sickness. In *September*, when *Jupiter* came to the Trine place of *Venus*, and *Venus* to the Trine of the *Sun*, and place of the *Moon*, this potent adversary began to loose its force. And in *October*, when the *Sun* came to the Sextile place of the *Moon*, and when *Jupiter* came to the same Aspect, by Gods blessing, this terrible Pest abated apace; and there being not one cruel Aspect to encrease it, but what was counterpoised with two of auspicious import, by the last week in *December* there dyed but one of that Contagion.

4. In the year 1636. toward the later end of *April*, when the *Sun* came to the opposite point of *Mars* in the figure of the world, the *Plague* then first began. In *May* and *June*, when the *Sun* came to the opposite point of the Ascendant, *Venus* to the opposite point of *Saturn*, and afterwards to the *Dragons* tail, it increased but not much. In *July*, when the *Sun* passed the opposite point of *Saturn*, and after that the Quadrate place of *Mars*, it increased more; and more without doubt it had, but that *Venus* and *Jupiter* both, came then to the *Moons* place. In *August*, there happened two *Eclipses*, and *Mars* came to the Ascendant of the world figure, it now increased greatly. In *September* and *October*. (the months this Sickness most of all increased) *Mars* was in the Ascendant upon the Quadrate place

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place of the *Moon*, and afterwards passed the Quadrate place of the *Sun*, & Conjunctional place of *Saturn*; and the *Sun* likewise passed the place of *Mars*. All which were eminent causes of that great encrease, the Sickness then had. In *November*, *Jupiter* comes to the Sextile of the Ascendant and the *Sun* in Trine to his own place, and then the Pestilence began to grow less raging, and by degrees decreased to (almost) nothing.

By this short *Examen*, we find that the furious and hostile beams of the fiery Planet *Mars* for the most part gives beginning to the Pestilence, and is the eminent cause of its raging; and *Saturn* gives it continuance.

A We find likewise, that the friendly rays of the fortunate Stars, do not only abate the Pestilence in conclusion; but when (by reason of the most violent Transits and Aspects of *Mars* and *Saturn*) the *Plague* most of all rageth, they lessen the fury, and make it as it were stationary.

It is plain also, that *Saturns* transits, &c. are of longer duration, and kill more then *Mars's*, though *Mars's* for the time they last, are most violent, as by the Table foregoing, compared with my observations thereon, most plainly appears. And so I come to consider in—

D

CHAP.

C H A P. IV.

Of this present Plague, and when (according to Natural Causes) it may abate.

IN the first Chapter I have acquainted you with the Causes of Plagues in General; and here I am to inform you of the Causes of this particular great Pest we now labor under; and they are these several following.

1. The great Conjunction of Saturn and Jupiter October 10. 1663. in the Celestial sign Sagittary. 2. A Conjunction of Saturn and Mars, November 12. 1664. in Sagittary. 3. An opposition of the Sun and Saturn, June 5. 1664. from Sagittary and Gemini. 4. A Quadrature of Saturn and Mars, June 27. 1664. from Sagittary and Virgo. 5. The Apparition of three Comets in the later end of 1664. and beginning of 1665. 6. The Transit of Saturn through Sagittary unto his greatest dignities, there to continue for above five years together. All which are Causes so powerfully impelling, that it is to be feared the Pestilence we now partake of, will not be the one moiety of the Effects thence to issue, or thereon depending.

By this connexion of Causes, it is somewhat apparent that this Pest should have took its beginning at the later end of 1664. and truly had not the Winter then been so extreemly sharp (it having a Frost of almost ten weeks continuance together) to have kept it back, as we know it did; it had beyond all question broke forth

forth then. Nay, and break forth it did then too, as my self can experimentally testifie; having been personally visited with it at Christmas that year. And my good friend Mr. Josias Westwood the Chirurgeon (whose assistance I then craved, and advice I followed (I bless God) to my preservation) hath told me since, That many of his Patients at that time were afflicted with the same distemper, and yet obtained cure against it, the Air being then so friendly to Nature, and an enemy unto the Pestilence. And besides, it was but prudence in people to keep it from the knowledge of the world (since few or none dyed thereof) as long as they could; for we find that it came to a discovery soon enough, to amaze and terrifie the whole Nation; and hath bid fair for the Ruine of Trade of all kinds in this great (and once populous) City. Put now let us consider its progress and increase, with the causes thereof, and the possibility of its abatement, with the time when.

In this matter I shall consult, but not trouble you with the Figure of the Sun's Ingress into the Equinoctial sign Aries for the year 1655. it being in almost every Almanack to be seen; and thence draw down the several Arguments of increase and abatement: and because the Pestilence was hardly perceptible untill the month of June, I will begin there.

And in that month (as if God and Nature had appointed this Sicknes to be Ominous in earnest to these Nations) we may observe two most fatal transits to usher it in, viz. Mars his then coming to the opposite point of the Ascendant, and the Sun to the opposite point of Saturn. (*Malum Principium, malus finis sequi.*)

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tw.) A beginning of a *Sickness* so *mischievous*, that greater can hardly be; God grant the end be not as *inauspicious*: and although (I presume) it will not be of *many months* continuance to this great City, yet we are not to suppose a *Pestilence* ended, when it seemingly acquits one place.

In the month of *July* the *Pestilence* began to encrease considerably; especially toward the later end thereof; there were then *six oppositions* of the *Erratick Stars*; and *two Eclipses*; and to add to these, *Mars*, *Venus*, and *Mercury* (then) came to the *Quadrant* place of the *Sun*, and to the opposite point of *Saturn* by transit; and the *Sun* then came to the opposition of *Jupiter* both by transit and aspect. All which were very great arguments of its encrease.

In the month of *August*, *Saturn* comes to the *Quadrant* place of the *Sun*, and will be stationary upon it all the month; and the *two Eclipses* last month, do now begin to operate, which are testimonies of very great *Augmentation*; howbeit, the fortunate Planet *Venus* coming to the *Sextile* of her own place, and of the *Moons*, at the beginning of the month; and coming to a *Trine* of the *Sun*, the later end thereof, and *Jupiter* his then being stationary in *Trine* of the *Sun* also, may so happily contemper the fury of it, that it may not [now] encrease or augment to any exceeding great height.

A part of *September* is likely to prove somewhat dangerous, because *Saturn* is in a manner still stationary, and the *Sun* and *Saturn* then come to a *Quadrant* aspect, and this in ill points of the *Vernal* figure; *Mars* and *Jupiter* (who is *Dominus Ascendentis*) then also come to an opposition, and both in square of *Luna's* place; whence

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whence it is probable, that in the *second* and *last* weeks of this month, the *Pestilence* may admit of an abatement; but indeed I much fear about the *middle* of the month an encrease considerable: nevertheless, I hope, and rationally believe (*favente Deo*) that this *Pestilence* cannot ascend to any higher degree, then it may at that time reach unto.

The month of *October* seems to promise well, and the *Pestilence* therein, cannot meet with any eminent cause for augmentation: yet I suppose the *second* and *last* week will make some slight offers at an encrease, because then the *Sun* comes to the opposite place of the *Moon*; and *Venus* hath a progressional motion to the opposition of the *Sun*, and *Quartile* of *Saturn's* places.

November and *December* in this respect (God not frustrating the course of *second Causes*, or taking advantage of us for our sins) I question not will prove very kindly; and the City of *London* will begin to be in a better heart, then in many months before. Howbeit, it cannot be supposed that this *Pestilence* should in so short a time totally vanish; or that so great a *Sickness* should not leave some unkind impressions behind it; but in comparison of what it hath been, I dare assert, that we shall [then] be (in a manner) wholly acquitted from it, and its violent, raging, destructive Qualities and Company.

To conclude, *London* hath at present been the Patient, and hath felt the force of the *Almighties* scourge to purpose; while most other places of *England* have escaped the lash. O *Utinam*! I wish with all my soul, that *London* might be the *Scape-Goat* for them all! but ah! I fear, I fear, before the Planet *Saturn* be gotten quite out.

out of Capricorn, that those other parts of this Nation will drink deep of the same Cup. God and Nature punish none by proxy. It will not be this Cities sufferings, that can excuse other Towns and Cities, from the violent strokes of so insatiate an enemy.

C H A P. V.

Whether the Plague be Infectious or catching.

I Shall not here stand to discourse largely of Atoms, nor yet too strictly enquire into the Sympathies and Antipathies of things. Nor yet shall I trouble my self to enquire whether there are Spirits (in Nature) of so active and subtile a faculty, that can penetrate the Pores of the body insensibly, and as easily as lightning is said to melt the sword, and never singe the strabberd: Or whether there be a commanding quality in the body of man, of power and ability sufficient to send forth infectious and dangerous Spirits or Atoms, as Powder doth a Bullet out of the mouth of a Canon, Masquet, or Pistoll; which shall admit of no Reverberation or Repulse, from the body or butt it aims at: Or whether the body of one man be a trench or channel, capable of receiving the pretended Noxious effluvijs of another; or whether Cables can be made of Cobwebbs! All such enquiries I shall leave to those that have leisure, and take pleasure to disport themselves with words, and the names and noises of things onely.

That

That which I here aim at, is to examine whether the Pestilence be infectious or catching? If it be infectious and really catching in it self; it must be so equally to all persons that approach it, or that it approacheth; and this, either to some degree of danger, or else unto death; or else it must be infectious to some particular persons onely.

If it be infectious to all persons, or catching to all alike; then all persons that come into the sight, or within the scent of it, must necessarily be subject unto it; and this either unto death, or other lesser degree of danger. There cannot be a person, either man, woman, or child, that is either shut up in a house with persons infected, or that shall talk with any of them so shut up, though but at a window, or through a wicket; but must be supposed to partake of the infection; for the Talons of a Contagion in this fence lay hold on them all. But how wide this is of the Truth, I leave to the judgments of any, that have their five Sences free from infection, and their Reason from depravation. In every great Pest, experience convinceth this opinion of Error; for in this great City we know (and see it daily now) that there are divers persons, that have had (and yet have) the Sickness, the very next door unto them; on both sides of them; before and behind them; and yet their Persons, Houses, and Families not so much as concerned in it, or touched with it. Many also are constantly visiting their Friends and Relations that are visited; yet (by Gods blessing) they remain safe and sound. And many that I know (whose hard hap it hath been to be shut up (with others) in an infected house, out of which there have been several buried) yet, their good fortune hath been such, that they have not only been

been freed from it, but have not had so much as a head-ach all that time; or in any considerable time afterward. In this present *Pestilence*, in *Thames-street* a poor woman dyed of it, having her Child sucking at her breast at the same time; yet was the infant preserved from it, and was put unto a Nurse, where it yet remains healthful (as I am credibly informed) and never had the least of prejudice (of that kind) attend it. Nay some there are (on my knowledge I speak it) that have *lied in the same bed* with those that have had the soars upon them, and have nevertheless escaped free from all manner of detriment and danger thereby. How many are there of *Physicians, Chirurgeons, Apothecaries, Nurses, &c.* that are daily among them, and yet escape not onely death, but the disease it self. If any shall reply, that they may possibly have taken and do take *Antidotes*, and thereby they escape; I then demand, If there be such a preserving *vertue* in any *Antidote* that can be made use of; what is the reason that any that take *Antidotes* and *Preservatives* (as they are called) at any time are infected, or do dye? of which I could give many instances. Some we know, have *Fates* attending them so strenuous, that (*Salamander* like) they can bid defiance to the flames of the greatest *Pestilence*; as others we have known to be safe in the heat of a battle, when men have fallen by the sword or bullets on every side of them. He that hath powerful Stars, is not onely shot-free, but *Plague-free*; and a good *Nativity*, is the certainest *Amulet* or *Antidote*, that a man can have, or be blessed with.

I need not labor to be more perspicuous in this, which is so plain and cleer of it self. Every *Parish* where the *Visitation* hath come, affords instances more

more then enough; and therefore it will be but a blotting of paper to endeavor a further evi^{ti}on of this so obvious and *Sun-like Truth*, That the *Plague* is not equally infectious; nor are all persons in danger of catching it.

Secondly, If the *Plague* be presumed not infectious unto all, but unto some particular persons onely; I say then, it ought not to be deemed or esteemed infectious at all, at least not any more infectious, then are all other diseases, viz. *Small Pocks, Scurvey, Pleuresie, Ague, Gout, Palsey, Tooth-ach, &c.* since (though the Notion of *Infection* be laid aside) there is not a person born into the world, that hath not at some time or other in his life (as his *Nativity* shall truly shew) some one disease or other. As persons *Genitures* are either mild and quiet, or ragged and violent, so accordingly do they partake of diseases in the course of their lives. Never was any person subject to violent diseases, as the *Plague, &c.* but had a violent *Nativity* to shew it, and *e contra*. And he that hath the *Sun, Moon, or Ascendant* in his *Radix*, directed to the hostile beams or body of *Mars*, in dangerous places of the *Heavens* (as the books of *Astrologie* will truly inform you) shall never escape the *Plague*, although the *Kingdom* he lives in (at that time) be free from it. And that the *Pestilence* can be otherways (in this later sence) catching, I deny: All persons must grant that to the first person in a *Pestilence* it comes *ex Astris*; if not, I would fain know, from what other Cause? Then, if it be possible for the first person to meet with the *Plague* without *Infection* from another; why is it not so for a *Second*, or for a *Third*, or for a *Thousand*? A *Million, &c.*

Do we think that *God* and *Nature* cannot suit effects to their proper Causes, without being beholding to an in-

fection, from so silly a worm as Man? Is it not as easie for Heaven to strike thousands of Millions of persons with the Pestilence at once, as to afflict one poor individual mortal therewith? Poor man! that hath hardly breath enough to help himself, must vainly suppose he hath some to spare, to hurt, and offend others. We blaspheme one of the greatest Attributes of the Almighty, when we restrain his power: it is not we that can or are able to infect one another; but it is God by his Power over us that afflicts us all! and indeed the Plague carrieth not in it so much of infection, as it doth of affliction, and so we mortals find it.

Beyond all peradventure, the *κακὴματα*, (i.e.) Small Pox, Lues Venerea, &c. are diseases in all respects as loathsome and dangerous, as the Pestilence; yet how few is the number, that dread infection or Contagion from them, in Comparison of the vast multitudes of men and women, that bow the knee of their Reason to this! Nay I dare aver and maintain, that although the Plague be a disease principally known by the spots, yet compared to those other vile, noxious, and prodigiously-foul distempers, it is immaculate, and a companion of far less dangerous tendency. I cannot but smile to think how many there are, that look askew, and hold their Noses at the sight of a Door with a Red Cross, and a Lord have mercy upon us, on it; and yet never so much as grutch to eat and drink with their Relations, that indeed are onely fit company for an Hospital; or once grumble, or think evilly of lying with a Husband or Wife many years together, whose breaths or issues (for wholsomeness) are many degrees below Carion, a Jake, or Charnel-house.

If any diseases be infectious or contagious, to any person

son or persons; it is their fear and imagination that makes it so unto them. Thus many persons (who are *δουλοὶ τῇ φύσει*, of a slavish Nature and temper) come to fight with their own shadows, and are often (beyond cure) wounded in the imaginary encounter; and others, yeilding obedience to the same Tyrant, meet distraction; as Orestes in Euripides, and Theoclymenus in Homer.

Stultum facit Fortuna quem vult perdere.

The Fates first fool the Wight, they mean to foil.

There are none so apt to catch a Contagion, as they that suffer their Reason and belief to wander in danger of a Captivity; men must be resolute, and demur to their impelling Fate, if they would avoid being victored by their adversary. *Crede quod habes, & habes.* If thou believest the Pestilence cannot escape thee, thou shalt assuredly have it; thy Faith and Fancy will be certainly answered: whereas another of a generous confidence, and cleer resolution (though in the very midst of it) shall be free, and triumph over fear.

Philosophers affirm, that the Imagination doth work that within, in the Understanding, which the object doth without in the Sense. We find experimentally, that our Reason and Understanding, and all our noblest faculties, are led Captive by our Imagination *ad libitum*; and we are *slaved* by it in ignoble sort, and yet remain such fools as to indulge our injurer: mistake me not, I mean by imagination, onely that truckling Passion, Fear, which may very well and properly be termed, the Reverse of imagination, rather than the thing it self. It being an indiscreet, strange, and (as a Learned Author aptly terms it) inconsiderate Passion; and as it hath its rise from Terrors, so it many times casteth us into very eminent hazards. It is a Tyrant that hoodwinks Reason,

and layes the *understanding* in fetters, and then torments us with *Masks and Vizors* of Danger; as we use to affright children with *Bugbears*. How many have fallen into most *grievous diseases*, and other mischiefs of all kinds, onely by *imagining or fearing* them? The thing that I feared is fallen on me, saith holy Job.

To conclude then, the *infection* is in our *affections*, and keeps court in our *minds*; we imagine great dangers from without us, when they have their Rise and Original within us. It is a sure presage of danger, to be slavishly affected with a sence of danger. The *Timorous-troubled-yielding-mind*, brings a *Contagion* upon the whole *Body*, although it inhabit the *Fields*, and live from the sight or hearing of persons *Infected*. Albeit, *wisdom* inviteth us sometimes to a *reasonable doubting*, and *Prudence* directs us to shun apparent evils; but it is an Argument of *super-insanitated folly* in any man to dread any thing to *servility*, or to *conceit* or *coyn dangers* where none really are to be found.

C H A P. VI.

Evinceth the folly of people in flying from their habitations for fear of the Plague.

THE Reason why many persons, so willingly sacrifice to their Fears, in flying from their habitations in the time of a *Pestilence*, proceeds

1. From the *customary advice* of *Physicians*.
2. From a principle of *Cowardise* in themselves.

First, *Physicians* in most *knotty distempers* of a *Chronick Nature*, advise their *Patients* to a change of their

Air,

Air, which (*sine dubio*) is very necessary, that being one of the six *non naturales*; for they cannot take too much care of that *Patient*, who groans under the tyranny of *Sickness*. But to prescribe (unto persons that *ail nothing*) a necessity of *removing*, because more persons then ordinary dye about them, I see no clear Reason for. That *ancient*, but questionable Oracle of *Hippocrates*, — *Cito, Longe, Tarde*; should it with other Oracles cease, I presume would be no *injury*, but *advantage* to the humane race; since it may truly be deemed, that the observation thereof hath *destroyed* many more persons, then it hath *preserved*. If *flying* could preserve men from the *Pestilence*, it were an easie matter for a man to *wrestle with the Almighty*, and prevent *Divine vengeance*; the *Creature* might *frustrate* the intention and resolution of his *Creator*, and *earth* might *out-plot Heaven*. But impossible it is, for the *wisest* of *Mortals* to contrive so securely against the decrees of *Eternity*: or *baffle Celestial Destiny*!

If Fates Decrees are sure, in vain we fly them;

If they are not, in vain we fear to try them.

How many are there, that by *flying* from dangers, have fallen into the midst of dangers? When men *Plot* to save themselves, their contrivances often procure their ruine. In the year 1348. when that *great and terrible Pest* happened, many people by their *Physicians* advice, and many more, by their example, not onely changed their *habitation*, but their *Nation* also, in hopes to avoid it. But behold! they that refused to trust God at *Land*, were overtaken by that his judgement at *Sea*, and were forced to make their *Graves* in the bellies of *Fishes*. *Dem est abique*. God is every where, therefore *flye quickly, go far off*, or what thou wilt, thou canst not fly.

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fly from his presence. It is a more witty, then true distinction for any man to flatter himself in, by saying, *He flies not from God, but from his Plague*. For Gods judgments are never separate from him; the Rod of his Anger is of such a *Longitude*, that it can reach us every where. Men may fly from their houses, their families, their companions friends, and relations, and thereby become examples of fear and terror to others; but they cannot fly from God. In vain they at all attempt it.

'Tis vain to flee, 'tis neither here nor there,
Can scape that hand, untill that hand forbear;
Ah me! where is he not, that's every where?

'Tis vain to flee, till gentle mercy shew
Her better eye, the further off we go, Quarles
The Swing of Justice deals the mightier blow.

No advice is prosperous against Heaven: the Physician himself cannot escape by dying. He that shall undertake to prescribe against the God of Nature, shall be proscribed by the God of Nature.

Secondly, Men are not onely retrograded in their Reasons, by their Physicians counfel or advice, more then they are from a principle of Cowardice within them. They fear, and therefore they fly. Cowards hoping to avoid dangers, rush ignorantly into them. A Bullet may sooner kill him that runs from the battle, then him that stoutly and resolutely joyns therewith; the truly valiant often escape untoucht. A mans own wit (when bridled by fear) hunts him into those snares, that above all things he would gladly shun. Cowardice throws contempt upon the great Creator of all things, as arguing a distrust unworthy of his power. Can God preserve Daniel in the Lions Den, and not secure thee

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thee from the Plague; thinkest thou? is it harder for him to keep thee sound among the sick, then it was to protect the three children in the Oven from the devouring flames, and consuming heat thereof? In a Coward not onely Religion, but Reason endures the Rack; and where a generous confidence is wanting, the faculties of the Soul are frozen. But a well-poyzd Resolution, is a bulwark against the most imminent dangers.

Audaces fortuna juvat. —————

The Gods befriend the nobly confident.

And valour (as one well observes) casts a kind of honor upon God, in that we shew, that we believe his goodness, while we trust our selves in danger upon his care onely; whereas the Coward eclipses his sufficiency, by unworthily doubting that God will not bring him off.

Sinful Adam can't hide himself so closely, but God can easily find him; and if distrustful Jonah will flee to Tarshish, God can raise a Tempest to overtake him. If God have appointed the Pestilence for thy Portion, thy flying from it, but throws thee into its embraces. Hence it is, that the Countries round about us, come to be so suddenly seized with this Sickness; the tears of the Heartless fugitives, being as so many nimble Chariots, to convey it unto the places, whither they fly or travel. If men will be afraid to trust God, it is no wonder that he refuses to protect them.

Let us consider, how small a number of worthy generous persons this Pest preys upon, in comparison of the vast multitudes of the vulgar that are swept away by it. There hath not been six persons of eminent Note and consideration, known to dye in this great and populous City since the Plague began. It feeds chiefly upon those

those people that fear hath slain to its hand: Persons of narrow souls & understandings, of confused Intellects, and Aquish constitutions; are they that principally fall sacrifices unto this great devourer; when those of a more refined Reason and understanding (as if supported by more noble Stars) remain secure from it. So we see, a virtuous confidence is a security against the worst of Evils, and a slavish timidity onely a herald or harbinger to them. *Lucan* tells us;

Fortunaque perdat,

Opposita virtute, minas

Fates greatest Threats be lost,

Where virtue Rules the Rost.

I read in a Book lately Printed upon occasion of this great Pestilence; that in the time of that raging Sickness, Anno 1348. many People kept themselves up close in their houses as in Castles; and many retired into deserts and solitary places to secure and preserve themselves from its violence. But the Pest (as if it knew no limits, nor could be controuled in its rage and fury, untill the hand that scatter'd it, restrained it) pursues those poor souls into their close corners, and there destroys great numbers of them. And at the last, when they saw, they had (like a bird in a net) by striving, entangled and endangered themselves the more; they assumed a Christian and man-like boldness; and (resolving to welcome death in that terrible habit, if it fell to their Lot, they) went promiscuously together, and became serviceable to each other, in administering to one anothers necessities; and to crown this happy magnanimity and fearless Resolution; it so pleased God, the Plague staid.

And it is ingeniously observed by Mr. Kemp in his Treatise lately published, pag. 39. That in the ending

of

great sickness 1625. the people went promiscuously among another, and the houses were quickly filled with inhabitants, and fresh commers out of the Country, and yet no infection followed. Thus we see the conceit of a storm, hurts more then the thing it felt: *Minus afficit, quàm fatigatio, quam cogitatio*. And since peoples fly from their habitations, doth rather betray them in the arms of danger, then any way secure them in the thing they fear, it argues professed Folly in any man, for men may as well abscond from the Almighty's presence, as to hope to hide themselves from his judgments.

C H A P. VII.

That this present Plague was foretold by Astrology.

Of to say much of that impertinent and worthless scoffer, whose mouth Satan hath lately opened, not only against most honorable and Learned Society of men in the world (the Colledge of Physicians!) but against the influence of the Stars and Heavens, and the *Augures Cœli* (as scurrilously pleased to term *Astrologers*) because I perceive by the Flux of his Pen, he understandeth the *Starry verities* a little; (if at all:) in that he [vainly] goeth about to foretell and Eclipse them. The man by his writing, seems one of that number, who for fear of giving that honor to the *Cœlestial bodies* is their due, are not ashamed of attending more and greater energy to a dunghill, or unto a stinking Lake or Pond, or a close stutish ally, &c. then unto glorious and ever-busied Creatures; whom God hath set over us, that as secondary Causes, they might guide and govern all things in this inferior world. But these are men that prefer a Hog to Venus, embrace a Cloud for Juno! like *Æsop's Ape*, they cannot be content to hugg their

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own Ethiopian fancies, &c. but must be idly adventuring to corrupt and poison the better-informed judgements of others. Nor yet to examine his frivolous supposition of the Plague its taking beginning from the disease called the Scorbute; or the *Lues Venerea* its Rise from a souldier copulating with a fountaine; as Holy Helmont and himself dream: a most beastly and unsavoury suggestion! and bespeaks the Author and broacher thereof, to be *Sordidus in coinu*; as *Astrologers* say those are, that have *Saturn* and *Venus* in their Nativities, in Quadrant or Opposite Aspect from beaftial signs.

Not, I say, to take further or other notice of the Author of these and many other insolent and unworthy passages in that defiled Pamphlet, he calls *A consolatory advice*, &c. it being (as I hear) under the examination of a better hand: I shall in this Chapter acquaint the world, that this great Pest was predicted by *Astrology*, and that not by one *Astrologer* alone, but by several; as by these several passages cited from several of their works is apparent.

1. Mr. John Booker in his *Telescopium Uranicum*, 1665 mentioning a text of *Haly de judiciis Astrorum*, of the effect of a \square $\frac{1}{2}$ and δ (such an Aspect happening in the Vernal figure thence predicts, That one part of the people of that Clyma (meaning our own) shall be destroyed, consumed and wast away.

2. William Andrews in his Almanack for 1665. in the Judicials of the *Astival* figure thereof, hath these words: And in regard he (that is, Saturn) is in the eighth house [viz. the house of death and mortality] he doth seem thereby to prenote MORTALITY, which will destroy and bring MANY to the Graves.

3. Thomas Trigge in his *Calendarium Astrologicum*, 1665 in his *Junes* observation thereof, hath these words: I ver much fear a sickly season in earnest; from which evil God of his mercy protect this great and populous City, for Mars possessor Gemini, the Ascendant of London. And it's observable that the Sicknes then began to encrease.

4. In my own *Ephemeris* for the present year 1665. in the moneth April, at what time the Pestilence first began to shew it self, I had these Poetical observations.

If England keep but from Sicknes free;

Then England may a happy Kingdom be.

whereby you see, I feared not onely the Pestilence, but the great damage that thereby this Nation hath sustained, and is like yet to undergo thereby.

5. And in my discourse of the Comets or Blazing Stars, pag. 47. thereof; after a consideration of the Natural portents of the two first Comets, I subjoyn these words: When we consider these several dreadful significations (which I there at large mention, as any that list may read) it may put us all to our Lamentation, From War, PLAGUE and Famine, Libera nos Domine! Good Lord deliver us.

And in pag. 51. of the same book, as having a sufficient provision of the present Pest, from the apparition of those Celestial Monitors, the Comets, and other eminent occurring causes; I bewail the world by reason of the many and terrible afflictions they denounce unto it, thus: The sword is an enemy, that by the sword, a man of resolution and magnanimity, may contend with, and be in hopes of a victory; but the PLAGUE and FAMINE are adversaries there is no fence for, or defence against. They are so sure an Ambush, that the subtilty of all the Machiavils in the world cannot enervate or destroy; enemies, that the stoutest of men cannot take a revenge upon, although they see their dearest friends murdered by them before their faces. And in pag. 53. and 54. in my Catalogue of places that were by those Comets, &c. designed to suffer and become passive; I name England and London. And although these predictions be particular enough as to the thing in question, yet had it not been, that I was loath to affright folks too much with the sense or thought of danger before it came, I could have been much plainer; and much plainer I was also, in this very particular Pest (some years before it came) to many of my peculiar and better knowing friends, as are yet in the City; (some of them by my encouragement only;) and I am confident are both ready and willing to attest the truth hereof, if occasion requir'd it; or if that, that I have now said from divers others, as well as my self, in print, do not satisfie in this matter. Let this therefore (in this place) suffice, to prove to the in-

genious, that by *Astrology*, this present *Pest* was foretold; even as *Hippocrates* (that Prince of Physicians) by the same *Art*, was also enabled to predict that raging *Plague* which happened in his time; for the which curious skill, he is so honorably remembred by Sir *Christopher Heydon*, in his unanswerable defence of *Astrology*, as also by many other eminent and worthy *Writers*.

C H A P. VIII.

That the Air is unjustly suspected to lodge the Contagion.

IT is received generally for a truth, that the Noble Element of *Air* doth harbor and lodge the *Contagion*, and that men, &c. sucke in a kind of *venefick poisonous matter* therewith; and so come to be infected with the *Pestilence*. Which if true, it proves *Custom* a most terrible Tyrant, in following whereof, the *Magistrates* shut up people infected in *Houses* or *Rooms*, to prevent the spreading thereof: For, if the *Air* be at such a time infected, and doth really harbor the *Contagion*; the hotter it is, the more infectious it needs must be, and consequently the *Plague* in far greater danger of encreasing, by this customary *Care*, then if it were wholly omitted. Nay, were the *Air* the Palace of the *Pestilence*, in a time of *Sickness*, it would be even dangerous for persons to assemble either in *Churches*, or *Courts of Justice*; nay for many to talk together in a *street*, since the uniting of *breaths* must make an addition of *heat*, unto that which was too hot and pestilential before: but we accuse the *Air* unjustly to lodge the contagion, and that for these Reasons.

1. The *Air* is that *Element*, whose office it is to preserve all things, and without which nothing can remain alive; and can we reasonably suppose it should be able to estrange it self so much from its native quality, as to lodge within its bosom so destructive an enemy as infection? The *Air* being a pure *Element*, is attracted by the *Lungs* into mans body, and without it (saith *Dr. Brown*) there is no durable continuation of *Life*. It preserves the body by *ventilation*, and by its power alone, the

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Natural flame or torch of life, is kept from extinction. That therefore which by its natural vertue, is the preserver of every thing that hath life, cannot be presumed to entertain so unhappy and cruel an inmate, as infection, it being supposed the grand enemy to, and destroyer of *Life*.

2. *Anaximenes* the *Milesian*, in *Plutarch*, maintaineth that *Air* is the principle of the world; and as our soul (saith he) which is *Air*, keepeth us alive; so *Spirit* and *Air* maintain the being of the whole world. And we know it is for want of *Air* that the earth refuseth to bring forth its fruits; and it is for the *Aires* sake we remove some *Plants*, and open the roots of others; or else they either dye, or bring forth nothing worthy. Nay, *Fishes* (as one ingeniously observes) though they breathe not perceptibly; yet we see the want of *Air* kills them: as when a long and tedious *Frost*, imprisons a *Pond* in *Ice*. It cannot therefore be, that that *Element* which hath all these noble and preserving qualities, should lodge so foul a guest as the *Contagion*.

3. The *Air* (saith learned *Feltham*) is not corruptible; we speak falsely, when we say the *Air* infecteth; the *Air* it self ever clarifies, and is always working out that taint, which would mix with it. Every breath we take, it goes unto our heart to cool it. Our *Veins*, *Arteries*, *Nerves*, and in most *Marrow*, are all vivified by their participation of *Air*; and so indeed is every thing that the world holds; as if this were the *Soul* that gave it livelihood. It were therefore great presumption, for so defiled and unclean a Companion as the *Contagion*, to attempt the taking up of so fair and pure quarters, as the *Air* affords: And however the *Air* is come to be charged, it is below Reason, to think that *Pure* and *Impure* can at all agree. The *Air* therefore cannot lodge the *Contagion*.

4. If the *Contagion* should keep its court in the *Air*, as the *Air* it self altered, so should the *Contagion*: but we see the contrary is true, therefore the *Air* hath nothing to do in lodging with the *Contagion*.

The Learned Sir *C. H.* saith. In a general mortality, we cannot impute an infection to the *Air*, or to the operations of the *Elements*, as to intensive or excessive heat or cold (which we must do,

do, did the Contagion truly lodge there) *such it is evident even by Aristotle himself, that the Elements are altered, and have their qualities from heaven.* And besides, the long continuance or duration of a Pestilence, as sometimes a whole year, sometimes two or three, doth sufficiently prove, that it cannot be reasonably thought to proceed from the Air, or the intention of heat and cold, or any other elementary qualities, because they vary many times in the same day, and much more in succession of seasons: And we know, that the state of the Air, &c. is of a quite different and contrary disposition in Winter to that which it is in Summer; therefore the Contagion cannot remain in the Air.

Nay, in that great Pestilence in Germany which happened in the years 1598. and 1599. the Learned Physicians of Vienna themselves acknowledge (at the instance and request of the Archduke Matthias) that although they might presume some near Cause thereof in the Air, yet the true and certain causes of it were in the Heavens, the Planets and their Aspects, as is testified by Auerus in Iatromathematicis, p. 206. My Author yet goes further, and says, that they mentioned a preceding Comet in the earthly sign Taurus (such a one as happened with us at Christmas 1664.) and some notable Conjunctions of the Planets, to be (Post Deum) the true and absolute causes thereof.

Now, if these Learned persons had been fully satisfied, that the Air had lodged the Contagion, or that the infection had inhabited there; they needed not to have climbed to Heaven to find a more noble cause thereof.

If any shall ask me (now) whence cometh the Pestilence? since I deny it to inhabit the Air; I answer, that it comes from the Heavens; as in the first Chapter I have already sufficiently proved, and it were but *actum agere*, to do it here again. But if then any shall enquire further, how it comes? I answer, by that Magnetick power of the heavens, by which all things in Nature, and Natures self is preserved. As a Needle will work toward a Loadstone, though thorow a board of considerable thickness; so our bodies bend to the influences of the heavenly bodies, by whose power and vertue, they are attracted higher or lower, in and through all the changes and chances of this mortal life.

For as my worthy friend Dr. Ed. Boles, in his Med. Inst. p. 14. hath truly urged it, *There is nothing above, but hath its likeness below, and whatever is below, hath the same vertue with that which is above.* Heaven and earth, the things above, and things below, are like two Lutes equally strung; the one being touched, the other answers it, with a like sound.

Conclusion.

From what hath been said in the preceding discourse, these several Conclusions naturally emerge.

1. That the true and proper natural causes of the Pestilence, are the Aspects and influences of the Heavens; and when we attribute so great an effect to other less and inconsiderable causes, we strangely erre: and make the Gates too big for the City: the building too ponderous for the foundation. A Mouse can't cast a shadow like an Elephant, nor a Molehill like the Alpine mountaines. If the effect be great, so must the cause, else Nature knew not Geometry.

2. That the Pestilence cannot last above four years (i. e.) in one place or Country; for in that time, it either abateth of it self, or is removed unto some other Country, &c. as Celestial causes please to pre-appoint. And therefore, they that assert Plagues to continue, sometimes eight, sometimes fifteen years, or more [I mean, in its raging effects] are wrong in their Conclusions, and not to be believed. He that by second causes appoints beginnings to Pestilences, proportionates unto them proper Mediums and Periods.

3. That the several Plagues which happened Anno 1593, 1603, 1625, and 1636. received their beginnings, increase, abatements, and periods, proportionate to the energy of Celestial Influences; and that the Stations, Transits, and ill Aspects of Saturn and Mars, in a time of Sicknes, are the Augmentors thereof; and the Transits, Aspects and Stations of Jupiter and Venus, the Alleviators.

4. That this present Plague (God not altering or suspending the

40 London's Disturbance predicted.

the power he hath given to *second causes* will abate about the later end of September 1655. and then grow less apace.

5. That the *Pestilence* of it self is not catching: That it is the *timidity* of our *affections*, which occasions the (supposed) *Infection*.

6. That those persons which flye from the *Plague*, are the most subject unto it; by seeking to *shun dangers*, we often rush into them. God hath not a controverſie ſo much with wood and ſtones, as with men; and the rod of his anger, is not ſo much for puniſhment of Cities and Houſes, as their Inhabitants. God can find us out, though we hide our ſelves behind Rocks and Mountains.

7. That this preſent *Plague* was foretold by *Aſtrology*; and that no other *Art* whatſoever, is capable of predictions of this kind.

8. That the *Air* is unjuſtly ſuſpected to lodge the *Contagion*: it being ſo noble an element, and ſo advantageous, that without it we cannot live or move. It is the only preſerver of mankind; and the *Cauſa ſine qua non*, of the vivification of all things. Which ſeriously conſidered, *whiſpers* unto us, this great truth:

That the ſhutting up of People in a time of Sickneſs, and denying them the advantage of the *Air*, is no ſmall propinquate cauſe (at leaſt) of the increaſe of the *Contagion*.

For by how much the more Men are abridged their *Cuſtomary liberty*, by ſo much the more are they ſubject to *Fear*; and the greater their *Fear* is, the ſooner do they meet the ill they dread. But ſee more of this in the ſixth Chapter of the foregoing diſcourſe.

In the time of the *Levitical Law*, Men were not to be ſhut up above ſeven days, and then onely the *unclean perſon*; and this after the *Prieſt* had ſeen good reaſon for it; and if he amended either before, or at the ſeven dayſ end, then the *Prieſt* pronounced him clean. But we in this Age, ſhut up not onely the *unclean*, but the *Sound and Sick* together; (the onely way to be rid of all; if at the leaſt there be ſuch a thing as *Infection*) And if in a *Family* of ten or more, one perſon die, though all the reſt be ſound and healthy, we ſhut up the living, for the ſake of the dead; and debar them the benefit of (thoſe great and known preſervers of health) the *Air*, and *Exerciſe*, a Month at leaſt together.

A *Cuſtome* ſtrangeſly tyrannous! and I am afraid favors more of *Barbariſm* than *Chriſtianity*; and as it is contrary to the *Laws* of Old, and to *Charity*; ſo beyond queſtion it is, and hath been conſiderably detrimental, and injurious to the *Lives* of very many thouſands in this great City! whoſe only *Glory* is in her numerous Inhabitants.

F I N I S.